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TUESDAY, JUNE 6, 1871.

THE APPRENTICESHIP SYSTEM. ONE of the most striking passages in the able presentment of the late Grand Jury is that in which it states that the rapid abandonment of the apprenticeship system "robs many a youth of discipline that might prove an anchor of safety to him: while it also perceptibly embarrasses our measures for the care of friendless and the reformation of improvident juveniles." Tru'h'ul as this statement is, however, it may well be questioned whether the old practice of indenturing the young can ever be re-established. Various circumstances have united to destroy it, probably forever. The character of the tuition or instruction imparted has, in many trades, been radically changed. Formerly, an apprentice mastered varied departments before he became a journeyman. If he was a hatter, he learned how to make a complete hat; if he was a shoemaker, he made an entire shoe; if he was a saddler, he made a saddle; if he was a cabinet-maker, he made all kinds of furniture; if he was a carpenter, he learned everything deemed important that appertained to that trade, etc. Now, however, through the introduction of numerous machines and the concentration of many workmen in large establishments, there is a constant tendency to increase the subdivisions of labor in nearly all trades, so that there are few places in trade as an entirety, in the old-fashioned manner. It was also a common feature of the apprenticeship system that the apprentices boarded under the same roof as the master, becoming a part of his household as well as employes in his workshop. For obvious reasons this custom is not adapted to the mode of social life now generally prevailing in the large cities. Aside from these reasons, there would now be great repugnance on the part of the parents of Young America, and on the part of Young America himself, to such a submission to the will of a master as was generally exacted under the old system; so that it is not difficult to discover causes for the decadence of the custom of indenturing apprentices, however much such a result may be deplored.

The practical question is, how the best substitute for it can be supplied. A partial substitute is already in very general operation; that is, many thousands of boys are now at work under verbal or written articles of agreement, receiving money wages in lieu of board and clothing, and remaining with their employers for such periods as are mutually agreeable, the boy being discharged instead of being whipped when he is incorrigibly idle or vicious, and a change of employers being made by the boy, whenever he considers it his interest or advantage to make such a change, without any danger of his being advertised as a runaway. This may be a poor substitute, but it is the best that has been provided, and in some trades in which it has become the custom of all the employers to avoid employing or enticing away from other employers partially trained minors, it still

works tolerably well. Additional provision for the practical business instruction of tens of thousands of boys is, however, manifestly needed. They are sent to the public schools, and bright hopes are built upon the prospect of the wonderful things they will accomplish after they are rendered prodigies of learning. But in thousands of instances all the geography, grammar, logic, Greek, and Latin that can be crammed into their brains does not teach them how to make an honest living. The people who obtain a livelihood directly through their book knowledge, in this country, form a very small portion of its inhabitants. While book education confers immeasurable benefits by the mental training it promotes and by the general enlightenment it produces, it does not, in one case out of a hundred, absolutely furnish the means for self-support. A very large proportion of the best educated men are, in a money-making sense, utter failures, while a large proportion of those who were pecuniarily successful were dull school-boys, and remain throughout their careers ignorant of and indifferent to book knowledge. We make these trite statements here only to give point to the suggestion that a greater amount of mechanical or technical instruction should be infused into the educational system of all large towns. We have seen what the Schools of Design are capable of doing for young women, what polytechnic schools can do for young men destined for special pursuits, what West Point does for the officers of the army of the United States, what the Naval School does for the navy; and it is a question worthy most serious attention the principle developed by the success of the institutions referred to might not, and should not, be extended to many of the common callings, trades, and arts. We are aware that the task involves some practical difficulties, but it is every year growing more and more of a necessity to parents in moderate circumstances and to society at large that better agencies than those now existing should be provided for the dis. charge of the homely but imperative duty of giving to many thousands of young lads instruction that will insure to them an honest

THE ACADEMY OF FINE ARTS. THE report made yesterday at the annual meeting of the stockholders of the Academy of Fine Arts can scarcely be very satisfactory to the friends of the institution. The Academy, it appears, owns property-exclusive of its art collection-to the value of \$147,500, nearly the whole of which is so tied up that it is not available for practical purposes, but on the contrary is eating itself up at a somewhat rapid rate. Money has to be paid out for necessary expenses, but nothing of any consequence is coming in. It is proposed to borrow on mortgage on one of the lots owned by the Academy the sum of \$6000 to meet probable loss on real estate, interest and taxes, and as an offset to this we are informed that the sum of \$1000 has been placed in the hands of the Treasurer as a contribution towards the erection of new galleries. The present, it appears, is not considered an auspicious time for an appeal for funds towards a new Academy, and active operations are to be deferred until next year, when the directors will signalize themselves by a combined attack upon the pockets of the moneyed men of Philadelphia. We hope the attack will be successful, but doubt whether it will unless a new and more liberal policy is adopted for the management of the institution. Money can be obtained just as well this year as next, if those who have the means to contribute can be convinced that they will get a return for their investments in the shape of an Art Academy that will be really creditable to the city, that will be a valuable public institution and not a mere plaything for a few gentlemen of elegant leisure.

We regret that the comments of THE TELE-GRAPH do not appear to have been accepted in a proper spirit by the directors of the Academy, and we consider the little outburst with regard to this journal which took place at the meeting yesterday as entirely uncalled for. We have been unable to see why a board of directors who have not been able to manage their own institution should desire to obtain jurisdiction over another one that is doing a good work in a quiet, unostentations way, and we accordingly expressed a hope that the School of Design cities where an apprentice could learn any | for Women would not be united with the Academy of Fine Arts. We see nothing in the report made yesterday to induce an alteration of our original opinion on this subject, which is that such a change would swamp the School of Design and destroy its usefulness. With regard to the statement that the Superintendent of the School of Design wrote the article condemning the proposed consolidation of the two schools, we can only enter an express denial. The gentleman in question never wrote an editorial for THE TELEGRAPH in his life, and in all probability he never will. The directors of the Academy of Fine Arts will do better to study the facts which we present from time to time for their consideration, and to consider candidly the good advice we offer them, rather than to worry themselves about who writes our arti-

CIVIL SERVICE REFORM.

PRESIDENT GRANT has at last taken such action as Congress has warranted in the matter of the reform of the civil service. The appropriation bill approved March 3, 1871, contained a provision authorizing the promulgation of rules for the admission of persons to the civil service of the country, and the examination of candidates in regard to their personal fitness for the positions to which they aspire. From the character of the names announced as members of the board to carry out the provisions of the act, the people have good cause to hope for gratifying results from the experiment about to be made. The list is headed by George William Curtis, Esq., one of the most accomplished men of the day, whose earnest advocacy of political reform in the public press and on the rostrum shows his heart to be in the cause. Then comes James Medill, Esq., the able editor of the Chicago Tribune, who, as a member of the recent Constitutional Convention of Illinois, displayed an equal earnestness in the cause of reform. He was the author of the provisions in the new Constitution of Illinois which estabthe system of cumulative voting, and may be expected to further the cause of civil service reform in every possible way. The next name on the list is that of the Hon, Alexander G. Cattell, ex-United States Senator from New Jersey, whose record in the highest legislative body of the country was unusually pure and public-spirited. Senator Cattell has filled the highest position in the gift of the people of his State, and has now withdrawn from the field of partisan politics. He is therefore in a position of absolute independence, and by his experience of public life is rarely fitted to discharge his new duties with an eye single to the interests of the public service. The other three members of the board are connected with the executive departments at Washington, and doubtless have had enough experience with incompetent public servants to inspire an earnest desire for securing a better class of men. They know precisely what requirements are needed in the civil service, and may be expected to insist rigidly on excluding all applicants who do not come up to a fair standard of merit. Altogether, the experiment about to be inaugurated will be made under favorable auspices, and if the hands of the board are strengthened by the President's support, excellent results may be anticipated.

THE SENTENCE OF MRS. FAIR. MRS. LAURA D. FAIR'S counsel having failed to obtain for her a new trial, she has been sentenced to be hanged on the 28th of July. There is a natural repugnance to seeing the extreme penalty of the law visited upon a woman, but a number of circumstances would render elemency in this case a grievous wrong to society, and it is to be hoped that Mrs. Fair's sentence will be carried out to the letter. It is highly important that a certain class of women should understand that their sex will not be allowed

to stand in the way of punishment for crime, and that if they will commit murder the gallows will be their doom. If Miss Harris, who shot her sometime lover in Washington a few years ago because be preferred to marry another woman, and a few other female criminals who have made themselves amenable to the laws by their too ready use of the pistol, had suffered as they deserved to do, the probabilities are that Mrs. Fair would not have been placed in her present predicament. As it is, she fully merits the doom which now awaits her, for the murder of Crittenden is not the only crime of the kind of which she is guilty, and the death penalty might as well be abolished altogether if it is not enforced in her case. The Governor of California now has an opportunity to perform an important service to the country by sternly refusing to interfere in behalf of Mrs. Fair, who deserves nothing whatever at his hands; and if her sentence is carried out it will have a greater moral effect than the hanging of a dozen men, and it will exert a powerful influence in checking the murderous propensities of handsome female flends who consider that they now have a license to kill at pleasure.

SAD INFATUATION.

Many people, as the Knights Templar swept in gorgeous array through the streets the other day, envied those latter-day pilgrims their grand merry-go-rounder of the next three menths, and the accounts furnished of their doings on the way to New York and in that city are not reassuring to those who would "love to roam"-but can't. Whatever else they may be, the Sir Knights appear to be men of "unbounded stomach." Here is a tidy preparation for their pilgrimage. On the train from Philadelphia the tourists were abundantly regaled by their friends. On arriving in Jersey City the guests were conveyed to Taylor's Hotel, where a collation embracing all the delicacies of the season was partaken of. Thereafter they crossed to New York, and marching to the St. Nicholas, sat down to a grand dinner. And after dinner the fortunate, or unfortunate, pilgrims were seized by the Ivanhoe Commandery and forced somehow or other to dispose of an elaborate strawberry supper. This, it must be remembered, was before the pilgrims left their native shores to fall into the hands of people who will make an especial point of their hospitality. At this rate, by the time the Sir Knights reach Jerusalem, they will be ready to buy up all the stray copies of "Banting" which the booksellers of the Holy Land can furnish them. Their dearest friends would not be able to recognize them, and the band will not be able to blow a single note out of its once mellifluous throat. And yet such is the perversity of human nature, and so little do the most painful warnings impress us, that it is probable that 50,000 Philadelphians would madly rush after the pilgrims if they could get the chance, and willingly suffer all the conse-

AN "EPISCOPALIAN" OPINION OF

Some one has been indiscreet enough to send the libretto of Faust for review to our contemporary, The Episcopalian. This is what he gets for his

From reading the explanatory preface of the drama, we should think it very objectionable on the score of morals. What do Christians want to know, either by poetry or by song, much less by represen-tation, the hidden things of darkness, of which it is a shame even to speak? Why cannot we have music of the highest character unconnected with music of the highest character unconnected with vice and crime? Cannot a love-scene be depicted without sin and impurity? Cannot a pure and sanctified affection on which the Lord will smile be portrayed and surrounded with all the embellishments of art, without being dragged into the mire of sin, and fouled with the profane language of the pit? We surely could not go to listen to this plece of music, nor allow any over whom we had a responsible control to go. We could not permit it to be sure in trol to go. We could not permit it to be sung in private, or recommend it for the Christian home. We fear we shall be condemned by the musical critics, and regarded as too particular by many of whom we should expect a different judgment. But whom we should expect a different plogment. But it is not the art, the science, the music, the deceration and embellishment, the beauty and melody, we repudiste or fall to appreciate. It is the sentiment, the unhallowed action, the worldly and wicked scenes portrayed by the story, to which we object. We regret that genius cannot give us something unexceptionable in the direction we have pointed out. Could this not be the case if that genius was inspired by the spirit of true religion? But to us it seems as if the poetic afflatus comes from another spirit, even that of the god of this world. We think for Christian families the advice of Solomon is well applied to operatic amusements, studies, and scenes:—"Avoid it, pass not by it, turn from it and pass away.'

The reviewer is apparently colivious of the fact that the libretto in question is an exceedingly diluted version of Goethe's great poem, but it may be he is under the belief that the original is a naughty work which Christians should avoid, pass by and turn away from, or more probably he knows nothing whatever about it. With regard to the libretto he acknowledges having based his opinion on a perusal of the explanatory preface, and it is tolerably evident ithat he has never read a scene of Goethe's poem or witnessed an act of Gounod's opera-or of any other opera, in fact. Such being the case, how is it to be expected that either the religious or the non-religious public will have any particular regard for the views of the Episcopalian on the moral tendencies of either the poem or the opera? We hold that the moral tendencies of a literary or artistic work should, so far as they are good or bad, secure for it the praise or condemnation of both the religious and the secular press; but before condemnation is passed, the censor should at least know what he is talking about. Now the opera of Faust happens to be one of the most profoundly affecting productions of the modern stage, and it is not possible for a person of any sensibility to witness a reasonably good performance of it without being as much improved as by the ordinary run of sermons, or even by the weekly dissertations upon religion and morality to be found in the columns of the Episcopahian. The music of Gounod's Faust, although its claims to the highest rank are denied by some, is strangely in sympathy with the subject, and the struggles of a pure soul with the powers of evil, and its ultimate triumph and purification through suffering, are so set forth that a theatre full of people who witness the opera are, to our way of thinking, far more likely to be benefited morally than they would be if they took the well-meant but ignorant advice of our contemporary and remained away. All true art points its moral unmistakably, and as its infigence is purifying and healthy to all but those afflicted with morbid and diseased imaginations, it is a most important auxiliary to religion. If Gounod's Faust is condemned, then Goethe's works must come under the ban, and if Goethe's poem why not Dante's or Milton's er Shakespeare's plays ? or, in fact, ninety-nine out of a hundred of the great actions of the human intellect that have been read with profit and pleasure by the best men and women of centuries past? The "Divine Comedy," "Paradise Lost," the best of Shakespeare's tragedies, all treat of the "hidden things of darkness," as the Episcopalian puts it, but we scarcely think that

our contemporary is prepared to advocate their

banishment from the libraries of the faithful; but

these productions are allowed, so must the opera of Faunt, for the same objections will apply to the others as to it. Ignorance of evil may be a very good thing, but in this wicked world it is impossible that the average man or woman can remain ignorant of evil; and the best intellects in the Church and out of it are of the opinion that the study of just such works as those we have referred ito exert an important influence in strengthening Christians for the work of combating evil, and in bringing the minds of the non-religious into a suitable state for the reception of religious and moral impressions. Of course, there are some professed teachers of religion whose opportunities for literary and artistic study and investigation have been limited, and they settle the matter to their own satisfaction by dealing out general damnation to whatever may not happen to strike their uneducated fancies favorably at first glance. That the cause of religion is promoted by such proceeding we do not

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